

I. T. R. L.
ISSUED MONTHLY

Vol. 38

THE

✓
MISSIONARY LINK

LIBRARY OF THE
THEOLOGICAL SEMINARY
No. 2
OCT 31 1916



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA FOR HEATHEN LANDS

FEBRUARY, 1907

ADDRESS.—MISSIONARY LINK, ROOM 67, BIBLE HOUSE, NEW YORK

SUBSCRIPTION, 50CTS. PER ANNUM

Entered as second-class matter at the New York, N. Y., Post Office, 1896

TABLE OF CONTENTS

<p>IN EASTERN LANDS</p> <p>A Shining Light. Miss S. A. Pratt . . . 4</p> <p>The Power of a Hymn. Dr. Blanche Munro 5</p> <p>HOME NOTES.</p> <p>Evolution in Missions. W. W. Keen, M.D., LL.D. 7</p> <p>Corrective of Foreign Missions. Rev. Wm. J. Tucker, D.D. 7</p> <p>The Ethics of Giving 8</p>	<p>Memorial — Mrs. Alexander Holcombe, Mrs. Peter Wyckoff 8</p> <p>FOR MISSION BANDS</p> <p>Our Babies. Dr. Mina Mckenzie 9</p> <p>ITEMS OF BUSINESS.</p> <p>Treasurer's Report 11</p> <p>Endowed Beds in Margaret Williamson Hospital 12</p> <p>Leaflets 12</p> <p>Concerning Mission Boxes 13</p>
---	---

THE MISSIONARY LINK

This organ of the "Woman's Union Missionary Society" is issued monthly. Subscription, 50c. a year. Life members will receive the "Missionary Link" gratuitously by sending an *annual request* for the same.

The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

Address MISSIONARY LINK, 67 Bible House, New York.

OFFICERS OF THE WOMAN'S UNION MISSIONARY SOCIETY

President

MRS. SAMUEL J. BROADWELL

Vice-Presidents

<p>New York</p> <p>MRS. J. E. JOHNSON " V. H. YOUNGMAN Z. S. ELY " J. WILBUR CHAPMAN MISS E. S. COLES</p> <p>Brooklyn</p> <p>MRS. L. R. PACKARD " RICHARD C. MORSE MISS IDA P. WHITCOMB MRS. E. E. ROBINSON</p>	<p>Philadelphia</p> <p>MRS. ABEL STEVENS Albany, N. Y. MISS D. M. DOUW MRS. FRED. TOWNSEND</p> <p>Syracuse, N. Y. MRS. ROBERT TOWNSEND</p> <p>Plattsburgh, N. Y. MRS. M. K. PLATT</p> <p>New Brunswick, N. J. MRS. CHARLES DUNHAM</p>	<p>Newark, N. J.</p> <p>MRS. C. C. HINE " P. H. BALLANTINE Morristown, N. J. MRS. JULIA KEESE COLLES " F. G. BURNHAM " R. R. PROUDFIT</p> <p>Princeton, N. J. MRS. ARNOLD GUYOT</p> <p>Boston, Mass. MRS. H. T. TODD</p>	<p>Haverhill, Mass. MRS. WM. RANSOM</p> <p>New Haven, Conn. MRS. F. B. DEXTER</p> <p>Rockford, Ill. MRS. RALPH EMERSON</p> <p>Louisville, Ky. MRS. M. D. STAMBACH</p> <p>Johnson City, Tenn. MRS. W. H. HARRIS</p> <p>St. Louis, Mo. MRS. S. W. BARBER</p>
---	--	--	--

Treasurer—JOHN MASON KNOX, ESQ. *Asst. Treasurers*—MISS M. S. STONE, MISS ELIZABETH B. STONE
Auditor—JOHN M. NIXON, ESQ. *Recording Secretary*—MRS. WM. W. CLARK
General Corresponding Secretary—MISS S. D. DOREMUS
Corresponding Secretary for China—MRS. S. T. DAUCHY
Corresponding Secretary for Japan—MRS. CALVIN PATTERSON
Secretary for Specific Objects—MRS. HENRY JOHNSON
Editor of the Missionary Link—MISS S. D. DOREMUS
Treasurer of Missionary Link—MISS HELEN LOUISE KINGSBURY

Checks payable to Woman's Union Missionary Society, 67 Bible House, New York

The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and incorporated in New York, February 1, 1861.

FORM OF BEQUEST

I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands, incorporated in the City of New York, February 1, 1861, the sum of _____ to be applied to the Missionary purposes of said Society.

Entered according to Act of Congress in the year 1878, by the "WOMAN'S UNION MISSIONARY SOCIETY," in the Office of the Librarian of Congress at Washington.

THE MISSIONARY LINK

VOL. XXXVIII.

FEBRUARY, 1907.

NO. 2.

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

IN an appeal by the *Zenana Bible and Medical Mission* occur these words:

"The Zenana system and all the evils it represents by which woman has been degraded, constitute the strategic point of Hinduism. Woman alone has the privilege of carrying this position. Man must stand aside and wait till the hosts of the Lord's handmaidens undermine the stronghold and sap the fortress in its most difficult point. Could a nobler and more privileged task be assigned them?"

THE Indian Medical Missionary Association gives the development of medical missionary work in India. "In twelve months 54,598 operations were performed and over two million patients were attended to by medical missionaries in various parts of the country. Ten years ago there were only 140 medical missionaries in the country; now there are over 300; of whom 120 are men and the remainder women. The benefit to the poor in India scarcely needs to be emphasized."

CHARLES E. RUSSELL tells us: "The real struggles for world power are to be on commercial and industrial fields in the Empire of Japan. They have two

weapons of astounding and unprecedented power; first, a working population, intelligent, capable, facile, orderly, extremely industrious, and having a low standard of living. Second, a government astute as to modern conditions, resolutely determined to force Japanese influence, Japanese manufacturing, and Japanese commerce. The world has never seen anything like this combination, nor dreamed of the stupendous results that can be secured by it."

COUNT KATSURA, Prime Minister of Japan, says: "Japan stands for religious freedom. This is a principle embodied in her constitution, and her practice is in accordance with that principle. Japanese Christians are to be found among the members of the National Diet, judges of the courts, professors in the universities, editors of leading secular papers and officers of the army and navy. Christian literature has entrance to the military and naval Hospitals, and a relatively large number of the trained nurses employed in them, are Christian women. To abandon that principle would be to violate the constitution, and would create a deep dissatisfaction throughout all Japan."

"THE Chinaman is the great man of the East," says Dr. G. F. Pentecost. "He is a far greater man than the Japanese is, only he is asleep, and has not yet been awakened. He has all the elements of great manhood. He has a great character and inherently the character of integrity and honesty. All the offices of trust in banks and commercial houses in Japan are held by Chinamen. The Chinaman is the merchant and banker all over the Empire."

OUR friends who love to pray for the success of our missionaries, will welcome the new Calendar now ready for circulation.



GRADUATES AND TEACHERS, BIBLE SCHOOL.

IN EASTERN LANDS

JAPAN—YOKOHAMA.

A SHINING LIGHT.

By MISS S. A. PRATT.

GOD has recently come very near us taking from our midst Mrs. Machida one of the Bible Women who has been connected with the Bible School since its beginning.

Machida Tsuru belonged to a good old Samurai family from the famous Castle town of Nagoya, where she was born. After the death of her husband she was visited by our oldest Bible woman and led to Christ. Having a great desire to study the Bible she was permitted by Mrs. Pierson to enter the Bible School and after a few years began the work so dear to her heart, that of house to house visitation. Living in the country in charge of a preaching place she has done a good work among the people.

A year ago I sent her to Iwamoto, a pretty village lying at the foot of Fuji, where she

worked until she needed a few months' rest. While in Yokohama she did house to house visiting until the evening before she was called to higher service.

One evening, apparently in perfect health she called some of the younger Bible women into her room and gave them a little feast and asked them to sing her favorite hymn, "I would not live away." She remarked that she hoped she would never have a long sickness but would suddenly be called away.

On Sunday morning at three o'clock she was taken ill, and it seemed as if she might soon recover, but her dearest friend Mrs. Iwamura, the Matron of the Bible School, saw a change come over her and began to pray, Mrs. Machida saying "Amen" two or three times and then trying to pray herself although she could only move her lips.

The funeral was held in Pierson Chapel and never have I attended a sweeter and more impressive service. The pupils of our Girls' School, the relatives, friends, and Bible women filled the Chapel, and the service was conducted by one of our teachers. The Bible women and pupils of both schools sang

her favorite hymns "And I shall see Him face to face" and "Glory for me." Mrs. Machida's history was read by Mrs. Iwamura and afterwards she spoke a few very affecting words to the relatives who are all unbelievers, urging them to come to Christ. The new minister spoke in his sermon of death, as the finishing touch of life and of the glory of heaven. The burial took place in a beautiful cemetery across the city, and the grave was covered with white chrysanthemums.

Mrs. Machida was of a gentle, deeply affectionate disposition. The young women all loved her and were always glad to go with her into the country for work. She treated the young inquirers and Christians, as her own children and indeed they feel as if they had lost a mother. The grief of a young man whom she had taught and helped was pitiful to witness.

She will always be remembered as certainly fulfilling the words of Jesus, "Love one another as I have loved you."

Miss Loomis writes: I am enjoying my Bible work very much with the Juniors and have just finished Job in the Old Testament course. In my English class of the 3d preparatories I told them to be prepared to ask me questions in English. One of the older girls said she did not know how to ask a question in English so I told her to use Japanese and I would translate it. Her question was 'How is it that all Americans are such earnest Christians?' What could I answer? I had to say that Satan was just as busy in America as in other parts of the world and that although the Government was founded on Christian principles, many of the people were very far from living up to them. It made me feel as though I ought to pray more for my own country.

INDIA—JHANSI.

THE POWER OF A HYMN.

By DR. BLANCHE MUNRO.

IN learning of the love of Jesus either in America or India, I think the beautiful hymns we sing often teach best of all; and how many hearts have been won by the power of song! Perhaps the favorite hymn with children all over the home-land is "Jesus loves me." Even the smallest child in the infant class can sing all the sweet

words and love them. Like so many English hymns, it has been translated into Hindustani, and so the children here can sing it too, with the very same music.

But they seem to enjoy more, hymns written like their own, called *Bhajans*. The words do not rhyme and when read do not always sound very musical, but when the people sing, they adapt them to the tune so that they sound very sweet; and this sort of music seems to suit the native voices best. Many of these hymns are very beautiful, but there is one, which is perhaps the favorite of all. This is *Yisu Masih Mero pran bachaiya* (Jesus Christ has saved my soul). It is what this hymn has done for some girls in India that I wish to tell you now.

About fifteen years ago, in Tikamgarh, a city sixty miles from Jhansi, there lived a little girl called Radha. She was a tiny little mite, with black wavy hair, a pretty face and big black eyes, and she was very fond of music. Her mother had died when she was born, and, as her father was a soldier in the Maharajah's army, she was left to the care of an older sister. This girl was already married and had other things to think of; so I am afraid little Radha was often neglected. In all that great city there was no church, and no person who could tell the people about Jesus.

But one day, when Radha was three or fours years old, Mr. Jaffer, a native preacher came from Lalitpur, forty miles away, to spend a few days teaching the people. They held a meeting not far from Radha's home, and sang the hymn, *Yisu Masih*. Hearing them, the little girl crept up to listen, attracted by the music. Mr. Jaffer, who was very fond of children, took her in his arms and held her until the meeting was over, then made inquiries as to who the child was. He found that the father, although he loved his little daughter, considered her rather a care, and knew it would be expensive to arrange her marriage later on. So at Mr. Jaffer's request he was quite willing to give her up.

She went to Lalitpur and was soon afterwards sent to the American Mission School in Bombay. There she learned rapidly to read and write in Hindi, Marathi, and a little English. She also became very expert in silk embroidery. Her fondness for music continued, and she was one of the best singers in the school. Best of all, she learned

to love the precious Jesus of whom the hymn speaks, and accepted Him as the Saviour who had indeed saved her soul, in such a wonderful way. She had several serious illnesses, but was kept through them all, and about two years ago came to us at Jhansi to learn nursing at the Mary S. A. Hoyt Hospital. Being bright and quick she has become a good faithful nurse, but has one great fault, a sharp tongue, which often wounds her friends, and causes much sorrow. She is trying to overcome this fault, and we believe she will succeed.

Nearly two years ago, when I came first to Jhansi, there was in the Hospital a little girl called Ishwar Jari. She had tubercular disease of the elbow-joint, but had recovered under treatment, and was being taught about the True God. As she had no relatives so far as we knew, we were planning to send her to our Cawnpore Orphanage, but this did not attract her. She wished to be married, and did not care to learn anything. She was about fourteen years old, so we would not force her against her will, but hoped we could persuade her. One night, however, in March, at Muharram time, the great Mohammedan festival of the New Year, she slipped away from the Hospital with another convalescent, a Mohammedan woman of whom she had become fond. For several days we searched and had inquiries made of the police, but found no trace of her; and our hearts were sad to think that all the kindness shown her at our Hospital and the teaching given her had had so little effect.

Just about a year afterwards, as I was treating the patients at the Dispensary one morning, a figure dressed in black came in. It was hard to tell whether she was child or woman, she was so terribly thin and emaciated. She had a severe cough, evidently a very bad case of pulmonary tuberculosis. It was not until one of the nurses, noticing her, said, "Why, Miss Sahib, this is Ishwar Jari," that I recognized her. Then she told me how she was married to a Mohammedan man and living in Sipri bazaar, two miles from the Hospital. Three weeks later she came to us accompanied by her father-in-law and asked to be taken into the Hospital. She said, "Dr. Miss Sahib, your little girl ran away from you; but she has come back again. Please let her stay." She looked very sad, but we felt that she belonged to us and we must do something for her. We can-

not take serious infectious cases into the Hospital with the other patients, so we placed her bed under a great beautiful Nim tree, and had a lattice-work built around it. A suitable woman was found to stay with her and bring her medicine and food from the Hospital.

The first day, after my Dispensary work was done I went to talk to her, to see how much she remembered of the truths she had been taught, when with us before. "Ishwar Jari, do you remember the verse 'God so loved the world, etc.?' " I asked. She sadly shook her head and replied, "No, Dr. Miss Sahib Ji, but I remember *Yisu Masih*." Day by day after this she was retaught of the loving Jesus, and every night Miss Butcher sang to her, the favorite *bhajan* being always *Yisu Masih*. She assented eagerly to all she was taught and wished to become a Christian. Her people gave her to us, but we found that both they and she thought that perhaps there was some charm to cure her if she became a Christian.

She was carried up to the Dispensary one Sunday to witness the baptism of three little girls now in our Cawnpore Orphanage, and afterwards said, "Why can not I be baptized too?" It was not accomplished, however, as she passed away a few days later trusting in the wonderful Saviour who had watched over her through all. The nurses and everybody about the Hospital loved her and mourned for her; and we had a very touching little service in the Dispensary conducted by Miss Butcher. Afterwards her husband's people came to claim the remains for Mohammedan burial. This made us sad, but we knew it did not matter, for she had already entered the kingdom and was safe.

One more story, and it is a short one. Perhaps you have heard of Bakhturi. She was a little Hindu widow away off in the Hills near Mount Abore and was brought to Cawnpore during the famine of 1900. There she learned so fast that she soon became a teacher, and came to Jhansi to our Dispensary school. She has told me that the first words she ever heard about Christianity were the words of this hymn *Yisu Masih*—and they remained in her mind so that she wished to hear more. Now she is a very earnest Christian, but I am sorry to say is not very strong. This season she is resting in the Hills and we have good reports that she is gaining strength.

HOME NOTES.

THE work of Foreign Missions has assumed such proportions in the world's greatest development that we welcome the statement which is called

EVOLUTION IN MISSIONS.

By W. W. KEEN, M.D., LL.D.

The idea in the minds of our first modern missionaries was, naturally, that their duty was solely to preach the Gospel. This was, still is, and ever must be their function.

But they were soon compelled by circumstances to broaden their ideas of duty. Who could see dense ignorance all around him without yearning to teach the people so that they might at least read the Word of God and be able to communicate with each other in writing? Naturally it would quickly be perceived that the more plastic mind of childhood would profit most by such teaching. Hence the origin of schools, of the printing-press, and of translations of the Bible and of other books. Many of these people had only a spoken language, and to teach reading and writing, the language must be reduced to writing, thus requiring skilled philologists.

The ravages of disease, as a result of ignorance, filth, and superstition, inevitably caused attempts to teach the first principles of sanitation often combined with elementary medical treatment, and hence the medical missionary, the hospital, and other agencies to ameliorate the physical sufferings and suppress the vices of the heathen world.

Moreover, even the most devoted missionary must have some recreation. What was more natural than to write full descriptions of the geography of the country, of the manners and customs of strange peoples, and of the curious animal and vegetable forms seen on all sides? Thus literary, scientific, and sociological studies are seen to be a normal and indeed unavoidable outgrowth from missions, especially in their later and fuller development.

Moreover the missionaries of to-day are not simply the pious, devoted enthusiasts of the past. All missionary societies recognize the fact that they must provide men who are *trained experts* as well as earnest Christians,

if they would reap the largest harvest. Hence the splendid Student Volunteer movement which will add in the next four years annually a thousand trained young men and women from our colleges and universities to the ranks of this devoted army of the Church militant, destined to be also the Church triumphant.

The entire conception of foreign missions has changed from the early days of Carey and Judson. Then as has been set forth by the Rev. Dr. Sidney L. Gulick, the missionary devoted himself to the individual pagan, now to the community and its entire welfare, as well as to that of the individual; then to preaching the gospel of righteousness alone, now he adds to this the gospel of cleanliness; then he was an expert only in the Scriptures, now he makes all science, philanthropy, literature, and learning, in a word, all service to society as well as to religion, his efficient aids in winning souls to our Lord Jesus Christ.

"The missionary," says Dr. Gulick, "is now seen to be not merely saving a few individuals from the general wreck of the pagan world, but planting a new life which will transform that world and bring it into the kingdom of God. Christ must be made King in our organized life as communities, and thus society be saved, even as he has been made Saviour of individuals. The newer well-balanced sociological conception of foreign missions is one which, while it does not forget man's individual nature and value, does emphasize strongly the thought that only as society is transformed with the individual, is the individual fully saved. Foreign missions in all their activities aim at the double purpose of saving both individuals and society—the establishment of the kingdom of God through the production of children of God."

CORRECTIVE OF FOREIGN MISSIONS.

By REV. WM. J. TUCKER, D.D.

WE need to remind ourselves for our encouragement that the work of Foreign Missions is just as great as it was the day it was begun. Every advance made, instead of lessening the task, has introduced new needs, new values, new possibilities. Foreign Missions mean to-day the

human soul under the mightily increased valuation of the century; Foreign Missions mean to-day men and nations; Foreign Missions mean to-day the unity of the races; Foreign Missions mean to-day the order, the peace, the progress of the world in its wholeness; Foreign Missions mean to-day the warrant for the promise of the Kingdom of God on earth. Nobody will deny that Foreign Missions in our day mean all this and more. When it means this or more to us then we can say of our immediate part of the work, "We can do it if we will."

I doubt if any one of the Christian ages ever needed as much as we need, the balance and corrective of Foreign Missions, to match the overwhelming appeal of the material world to the imagination of men. The difficulty in living the Christian life in our time is not that the world is so bad, but that the world is so great. We cannot meet the temptation from the various kinds of greatness in the material world except through Christianity at the full. Let us not suppose that when the Christian vision of the world is lacking, there are no opportunities for seeing the world in persuasive and satisfying greatness.

If you are not able or do not care to see Africa as David Livingstone saw it, you can see it as Cecil Rhodes saw it. There is not a land or a race so remote or so humble that it cannot be exploited through its appeal to the imagination of men. To think, therefore, of Christianity in our generation, without Foreign Missions, and without Foreign Missions of the type and pattern set here, is to confess ourselves untimely Christians, if we be Christians at all.

THE ETHICS OF GIVING.

From *The Christian*.

"YOU will never win the world for Christ by your spare cash." This is a sentence from the speech before the United Kingdom Alliance by a well-known Member of Parliament; and it is one that is well worth pondering. It is not what we can "spare," *i. e.*, what we do not ourselves "want," which is due to God. He loveth a cheerful giver, but if we give cheerfully only what we do not require for our own needs and superfluities, that is only the

cheerfulness of good nature, and not the cheerfulness of a loving heart, that gives not out of its superabundance, but out of its necessities. What it *costs to us*, not what it amounts to in *bulk*, is the measure of a true gift to God. If this standard were applied to Christian giving, there would be startling developments and expansion of service as well as gifts.

The Apostle Peter it was who, in answer to a pathetic request for alms, was unable to give material help. He gave, however, that which was of infinitely greater value, and was able to make this gift because of his spiritual life and hence power. The truest giving to the need of the world is the giving of a pure life and a genuinely sacrificial service. One has said that "the only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him."

MEMORIAL.

Com. by Lambertville N. J. Aux.

MRS. ALEXANDER HOLCOMBE who died recently, was for twenty-six years the faithful, untiring, generous President of this Auxiliary, always having the deepest interest in its continuance.

No shortage in our treasury ever succeeded in getting outside of our meeting, and the simple words "was made up" covered from all eyes save the Master's, the *Stewardship* so nobly rendered. "Rich towards God" might well be written of her. We are greatly bereaved in her loss.

Com. by Millstone, N. J. Aux.

With sad hearts we have parted from Mrs. Peter Wyckoff in the 76th year of her age. She loved her church and took an active interest in its work, but the *Woman's Union Missionary Society* was her paramount love, together with the Ladies' Prayer Circle where she was greatly depended upon. Beginning her work as a collector she was elected vice-president of the Auxiliary and filled the office with unsurpassed earnestness. "We shall meet, but we shall miss her."



OUR BABIES.

FOR MISSION BANDS

OUR BABIES.

By DR. MINA MCKENZIE.

HERE are our babies in the Mary A. Merriman Orphanage, Cawnpore. Perhaps you would like to know how the Good Shepherd sought these little ones on the wild rough mountains of heathenm, and brought them safely to His fold.

I will tell you first about Nora, who is four years old, whose mother is too poor to support her, so she has given her to us. When Nora was very ill, we took her to our Mission-home, and she slowly recovered. When she comes into the room, she points to where her bed was, but cannot be induced to say she had any pain only remembers the love and care. Will it not be the same with us when we reach our Home beyond? We shall only remember that a loving Saviour led us all the way.

The mother brought us little Phillip, who can only be here till he is old

enough to be sent to a boy's school. It is good that brother and sister can be together for even a year or two, as the memory will always remain with them, and very few of the little girls here know anything about their sisters or brothers. During the famine the children wandered everywhere in search of food, so no family ties could be kept track of.

Kassia, Pujari, and Sona came to us from our Hospital in Jhansi. The eldest, Pujari, is four years old, and her name means "Love." She was called after one of the heathen goddesses, and we gave her this name instead. It suits her, for she has a gentle loving nature and wants to be loved by everybody.

Kassia is quite a wonderful little girl of three, and would fill any home in America with joy. She plays all day long. Sometimes she is a little mother, and very gently and carefully prepares her doll's bed and soothes it to sleep. Again she builds her little castle of blocks, or is a monkey or bear. Last evening, as we were returning from a

meeting, she hid behind a vine on the verandah to pounce out on us, calling out "the *bhalu* (bear) will catch you!" she was very ill and used to plead for permission to go to school. When I was able to grant her request, she says God answered her prayer, so does not need to pray any more.

You have heard about little Sona from Dr. Mary McKenzie, who was used by God to transform one of the most unattractive of children into a beautiful winsome little girl, whom to see is to love. Her merry laugh can now be heard all over the house. She often comes to watch for the chance monkey or bear show, that may be passing. Then she will clap her hands in glee, and ask, in her broken baby words, if she may call them. To watch the children's enjoyment as the clever little animals go through their antics is worth far more than the penny it costs.

Shanti and Pritti are sisters. Shanti is two and a half, and Pritti is one year old, and were sent to us from our mission in Allahabad. Their mother was a poor Hindu widow, who could not feed her children, much less provide for the expense of their marriage. It is very expensive for poor people who are only earning four or five cents a day, with which to buy their families food and clothing, to pay ten or twenty dollars for the marriage of a girl, and every little girl in India must be married. They sometimes think they are not worth it. Then these little ones are left as outcasts to beg in the streets, or what is even worse, they are dedicated to heathen gods in the temples.

Shanti means comfort, and you would be pleased to see the care Shanti takes of her little sister. She helps her to food and drink before taking it herself, and watches over her like a little mother. She certainly does "comfort" her, and Pritti repays her care by gentle affection.

You all remember Miss Ward, who was one of our former missionaries here. You will be glad to know that though not here for many years her memory is still carrying on the work for her Master. It was through her that our baby Shushilla May came to us. One morning, as I was studying with my teacher, a *Pandit* (teacher) came to the Mission from a village some miles distant, who asked if this were not Miss Ward's school. He knew what a noble woman she was, and he wanted to bring to us a little motherless

girl baby who otherwise must die. He soon returned with a servant who carried a dirty naked tiny speck of humanity with big black questioning eyes. As I took the little tot in my arms, both he and my teacher looked a little amazed.

Some months afterwards little May crept out on the veranda where my teacher was waiting. He asked if it were possible that she was the child the *Pandit* had brought. Good food, care, and a pretty frock had indeed wrought a change. He took her up in his arms and kissed her—a most unusual thing for a high-caste Hindu to do. In spite of all his prejudices against, and contempt for womanhood, the pretty, bright-eyed baby had won the old man's heart. Pray that this little girl with her bright attractive ways may be used by God to win many to Christ.

Our youngest baby and the pet of the school is little Paul. When he was about three weeks old a woman brought him, saying that he had been deserted by his parents. He already repays our care with his baby smiles and talk. In a few years Paul will have to follow Phillip to some new home and friends. Will you not keep them in mind, and pray that God will make them, like His apostles of old, great and good, and send them out to teach their people the way of Life?

All find a place in our hearts and in the beautiful home, you dear friends in America, have provided for them. Of those about whom I have written, Nora and Kassia are already supported, and Phillip's and Paul's support is promised. The other five have not yet been adopted.

The Master has sent us these homeless babies, and we have taken them in—knowing well that you who have done so much will yet do more, and by your prayers and support will answer the Lord's command. Help us to care for and train these little ones for Him.

The Master asks even more. Come or help send others to search for the little lambs who are yet astray and on the wild bare mountains. Oh, if you could only know the love and sweetness of these child-natures! The Saviour must long to gather them in. The cost is but little—twenty dollars a year—the gain is great. The joy of the Master's presence will be your reward.

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from December 1 to December 31, 1906.

ALLAHABAD, INDIA.

N. Y.—Albany Br., Miss M. L. Leonard, Treas.: Mrs. F. C. Huyck, for Bibles,	\$5 00
Pa.—Phila. Br., Mrs. Wm. Waterall, Treas.: Miss Todd's salary, 150.00; Miss Roderick's salary, 70.00; in memory Mrs. Haddock, for Bible Reader, 75.00. Robesonia, Mr. and Mrs. S. E. Keiser, 5.00. Total,	300 00
Md.—Baltimore Br., Mrs. A. N. Bastable, Sec'y, Bible Class, Y. W. C. A., Mrs. J. P. Elliott, Treas.,	13 00
Total,	\$318 00

CALCUTTA.

Mass.—Boston, Mrs. J. D. Bryant for orphan, 25.00; Miss May, from Friend (Bay Shore, L. I.), for Gardner Mem'l, 10.00. Total,	\$35 00
N. Y.—Brooklyn, Jr. Br., Miss H. E. Forbes, Treas., for orphan, 25.00; Mrs. Peter McCarter, Gardner Mem'l, 25.00. N. Y. City, a Friend, for salary, Miss Costello, 300.00; in remembrance of Miss S. F. Gardner, 100.00; Miss E. B. Stone, Gardner Memorial, 100.00. West Point, "Thankful," for orphan, 25.00. Total,	575 00
N. J.—Morristown, Invalids' Aux., Miss E. W. Buxton, Pres., for orphan, 15.35; New Brunswick Aux., Miss A. B. Cook, Treas., for orphan, 15.00. Total,	30 35
Pa.—Bryn Mawr, Miss M. R. Wing, Gardner Mem'l, 2.50; Phila. Br., for B. R. Martha, 60.00	62 50
O.—Cincinnati Br., Mrs. M. M. White, Treas., Y. W. C. A., for Shorilla,	35 00
Ill.—Chicago Br., Mrs. J. R. Leonard, scholarships,	100 00
Mo.—St. Louis, Mrs. S. W. Barber's collection for B. R.,	5 00
Total,	\$842 85

CAWNPORE.

"Mary Avery Merriman Memorial School."

N. Y.—Albany Br., the Misses Marjory Waterman, Edith Waterman, Grace Carter, Esther Burdick, Anna Townsend, Katherine Townsend for support of Matturia, 20.00, and vacation, 10.00; Mrs. T. Townsend, 10.00, for vacation. N. Y. City, Madison Sq. Ch., Mrs. Z. S. Ely, for orphan, 20.00; Dr. J. Ackerman Coles, for medical supplies, in memory of Mrs. Maria A. Hoyt, 25.00. Total,	\$85 00
N. J.—Morristown Aux., Miss F. B. Coursen, Treas., for salary of Miss Harris, 95.00; Newark Aux., Mrs. R. H. Allen, Treas., Mrs. P. H. Ballantine, salary of Miss Davies, 200.00; Westfield, W. F. Miss. Soc., R. E. Ch., Miss M. V. Hammer, Treas., Y. P. S. C. E. (Scranton, Pa.), for Jane, 20.00. Total,	316 00
Pa.—Westchester, Christmas gift for the Master, for Delari,	5 00
Md.—Baltimore Br. Mrs. A. N. Bastable, for Lilliya, 20.00; Fun and Frolic Club, Y. W. C. A.: Miss Featherstone, for Rosie, 20.00. Total,	40 00
Ill.—Chicago Br., Najat Band, Mrs. R. L. Leonard, for Constance,	25 00
Cal.—Pasadena, Miss Ward, for Nora, 20.00; Santa Barbara, Dr. H. P. Merriman, 50.00,	70 00
Total,	\$541 00

JHANSI.

"Mary S. Ackerman Hoyt Hospital."

Mass.—Boston, Refunded from Mattapan Deposit Co., for Dr. Monro,	\$ 52
Conn.—Westchester, Mrs. M. M. Dodge, for Lalliya,	10 00
N. Y.—Dr. J. Ackerman Coles, Ex. Ezra P. Hoyt estate,	150 00
N. J.—Mrs. R. R. Proudfit, for roof of Bungalow,	50 00
Pa.—Phila. Br., salary of Dr. Ernst, 150.00; Shippenburg: S. S. Collection, per Miss A. V. Horton, for day school, 3.62. Total,	153 62
Ill.—Chicago Br., Mrs. A. G. Leonard, Treas., for Bible Reader, 30.00; Miss Butcher, 10.00,	40 00
Total,	\$404 14

SHANGHAI, CHINA.

Conn.—Noroton, Miss E. C. Andrews,	\$5 00
N. Y.—Albany Br., Madison Ave. Ch., Coll. for Assistant to Dr. Reifsnnyder,	60 00
N. J.—Jersey City, Mrs. L. A. Opdyke, for pupil in Bridgman Home,	20 00
Pa.—Phila. Br., salary of Dr. Reifsnnyder, 150.00; salary Dr. Hamilton, 500.00,	650 00
Md.—Baltimore Br., Mrs. Alex. Carter, Treas., for support of Ah Woo,	40 00
O.—Cincinnati Br., toward salary of Pharmacist,	45 00
Total,	\$820 00

YOKOHAMA, JAPAN.

N. Y.—Albany Br., Miss M. L. Leonard, for B. R. 60.00; Madison Ave. Ch., collection for B. R., 60.00; Friends, for Miss Strain's work, 15.00. Corona, Leverich Mem'l Band, Mrs. M. Le Fort, Treas., for B. R., 15.00. Fishkill, Miss Kittredge, from U. S. S. Matteawan, for Miss Hand's work, 6.16. N. Y. City, Miss Mary Crosby, 50.00; Madison Sq. Ch., Miss A. Lent, 25.00; for Miss J. M. Crosby's work. West Point, Thankful, for scholarship, 25.00. Total,	\$256 16
N. J.—New Brunswick Aux., Miss A. B. Cook, Treas., three scholarships, 120.00; Plainfield, Mrs. Jas. De Graff, 40.00. scholarship; Westfield, W. F. Miss. Soc., R. E. Church, Miss M. V. Hammer, Treas.: Mrs. Jos. Barton's Quarterly, for B. R., 15.00. Total,	175 00
Total,	\$431 16

GENERAL FUND.

Mass.—Dorchester, Mrs. Walter Baker Mem'l Band, Miss E. B. Sharp, Treas., Mr. B. C. Hardwick,	\$100 00
N. Y.—Albany Br., 144.00. Babylon, Mrs. W. Sutton, mite box coll., 4.15. N. Y. City, Mrs. Chas. Parsons, 20.00; Miss H. L. Kingsbury, 5.00. Plattsburg, Mrs. M. K. Platt, 50.00. Total,	223 15
N. J.—Fairton, Mrs. M. J. Sheppard, 1.00. Montclair, Mrs. Benj. Carter, 10.00. Newark Aux., Mrs. P. H. Ballantine, 200.00; Mrs. Chas. Wheeler, 10.00; Miss Merry's Coll.: Mrs. R. F. Ballantine, 25.00; Mrs. Jos. Pienovi, 1.00; Mrs. J. W. Smith, 1.00; Miss A. B. Duryee, 1.00; Miss M. O. Duryee, 1.00; Mrs. F. S. Douglas, 1.00; Miss Eliza Depue, 1.00; the Misses Merry, 3.50; Miss F. L. Smith's collection: Mrs. Flagler, 2.00; Miss Smith, 2.00. Princeton Br., Mrs. R. M. Winans, Treas., 14.00,	273 50
Total,	\$506 65

SUBSCRIPTIONS TO MISSIONARY LINK.

Mrs. C. W. Palmer, 1.00; Rev. Frederick Raeder, .62; W. H. Shaw, .50; Morristown Aux., .50; Baltimore Aux., 1.00. Total,	\$3.62
--	--------

WILLING AND OBEDIENT BAND.

(Rev. D. M. Stearns, Germantown, Phila., Pa.)

For Calcutta: Mrs. L. A. Ross, for B. Woman,	\$3 50
For Cawnpore: Mrs. E. L. Beck and Florence for Hannah, Miss A. H. Vreeland, for her orphan, Miss M. H. Baldwin, " " " Miss Sarah Hughes, " " " Mrs. Wm. H. Ivy, " Ivy,	\$5 00 25 00 25 00 15 00 10 00
Total,	\$80 00
For Jhansi: Mrs. Wm. C. Brewster, two B. W., Mrs. Bertha, for B. W. Miss L. E. Allen, for B. W., Mrs. Elizabeth Lindsay, for B. W.,	\$20 00 2 00 15 00 30 00
Total,	\$67 00
For Japan: For His Pleasure, for Iguchi Tadayo, D. E. R., Baltimore, for Yoshida Kono, McMurray & Bisel, for Yachiyo Maru, Mrs. Blair's Daughters, for Ogawa Yone, T. Ed. Ross, for Ishazaki Sei, Mr. and Mrs. Benj. Daniels, for Yae Hirota, Scranton Willing One, for Ito Kotoji,	\$10 00 10 00 15 00 60 00 15 00 30 00 10 00

Miss Helen Hoover, for Ida Setsu,	\$16 00
Mrs. Wm. Brewster, for Bible Woman,	10 00
Mr. and Mrs. S. Mann, for Oskazoa Sumi,	60 00
God Freely Justifies, for Matsu Uchida,	10 00
J. D., In Mem. Mother, for Narusa Hibi,	60 00
Children's Miss. Soc., Morrinstown, for Jun Kido,	60 00
Mr. John Scott, for Shibata Nobu,	35 00
Two Sisters, for Osagawa Shimo,	15 00
Miss A. H. Vreeland, for Sakayama Sau,	60 00
In Mem. A. C. Armstrong, for Uchida Nao,	60 00
	<hr/>
	\$536 00
For China:	
A young man's tithe, for Mrs. Tsaung,	5 00
	<hr/>
Total,	\$691 50
SUMMARY.	
Allahabad,	\$318 00
Calcutta,	846 35
Cawnpore,	621 00
Jhansi,	471 14
China,	825 00
Japan,	967 16
General Fund,	596 65
Link Subscriptions,	3 62
Second payment of Louisa Dean's legacy,	
Mr. D. J. Reynolds, Ex.	5,000 00
	<hr/>
Total,	\$9,648 92
ELIZABETH B. STONE, <i>Ass't Treas.</i>	

Dividend received in August,	\$27 50
Dividends and interest in September,	527 13
October,	908 25
Interest received in November,	337 50
Cash from "R." for assistant at the M. S. A. Hoyt	
Hospital, Jhansi, for 1907,	300 00
	<hr/>
Total,	\$2,100 38
JOHN MASON KNOX, <i>Treas.</i>	

PHILADELPHIA BRANCH RECEIPTS
FOR OCTOBER, NOVEMBER, AND DECEMBER.

Quarterly interest on Elizabeth Schaffer Fund:	\$54 00
Semi-annual " " Mrs. Earley Fund;	27 50
" " " Mrs. Martha T. Carroll Fund,	11 00
" " " Miss Pechin Fund,	5 50
" " " Miss Davidson Fund,	100 00
From Miss Howard-Smith, "In memory of her	
parents" (add'l),	5 00
From Miss Castle,	5 00
Semi-annual interest, Mrs. Haddock Fund,	125 00
" " Mrs. E. H. Williams Fund,	24 50
" " Miss Harriet L. Benson Fund,	250 00
Through Mrs. Farr:	
Miss Manderson,	\$2 00
Mrs. Jas. Carstairs,	5 00
Miss Caroline Farr,	2 00
Mrs. Wm. Wilkins Carr,	5 00
Mrs. Alex. P. Robinson,	1 00
Miss H. C. Bunting,	3 00
Mrs. Edmund K. Goldsborough,	3 00
Mrs. Farr (add'l),	25 00
	<hr/>
Total,	\$46 00
From Mrs. Lewis H. Lipman,	3 00
	<hr/>
Total,	\$656 50
MRS. WM. WATERALL, <i>Treas.</i>	

SHANGHAI, CHINA.
ENDOWED BEDS IN

MARGARET WILLIAMSON HOSPITAL.
Julia Cumming Jones— } Mrs. E. Stanislaus Jones.
Mary Ogden Darrah— }
Robert and William Van Arsdale—Memorial by their
sister, Julia C. Van Arsdale Jones.
New Jersey—Miss Stevens.
Henry Ward Beecher— } Plymouth Foreign Missionary
Ruthy B. Hutchinson— } Society.
Mary Prun Memorial—Ladies in Albany.
Samuel Oakley Vander Poel—Mrs. S. Oakley Vander Poel.
Charlotte Otis Le Roy—Friends.
Emma W. Appleton—Mrs. William Appleton.
Mrs. Bela Mitchell—Mrs. Bela Mitchell.
The American—A Friend.
The White Memorial—Medical Mission Band, Baltimore.

E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.
Drusilla Dorcas Memorial—A Friend in Boston.
Mrs. John D. Richardson Memorial—Legacy.
S. E. and H. P. Warner Memorial.
Frances C. I. Greenough—Mrs. Abel Stevens.
Emeline C. Buck—Mrs. Buck.
Elizabeth W. Wyckoff— } Mr. Richard L. Wyckoff.
Elizabeth W. Clark— }
Jane Alexander Milligan—Mrs. John Story Gulick.
"Martha Memorial"—A Friend.
Mills Semnary—"Tolman Band," California.
Maria N. Johnson—A Friend.
"In Memoriam"—A Sister.
Maria S. Norris— } Miss Norris.
 } Mr. Wm. M. Norris.
Mrs. Sarah Willing Spotswood Memorial—By her
Daughter.
John B. Spoiswood—Miss Anne R. Spotswood.
A. B. C. Beds—By Friends.
Sarah A. Wakeman Memorial—A Friend.
In Memoriam—A Friend.
Ellen Logan Smith—By her Mother.
Helen E. Brown—Shut-in Society.
Anna Corilla Yeomans— } Mr. George G. Yeomans.
 } Mrs. Anna Yeomans Harris.
 } Miss Elizabeth L. Yeomans.
{ Mrs. Mary B. Humphreys Dey— } Anthony Dey.
{ Mrs. Sarah Scott Humphreys— }
Olive L. Standish—Mrs. Olive L. Standish.
Eliza C. Temple—Mrs. Eliza C. Temple.
Mrs. Rebecca T. Shaw Memorial—Mrs. Elbridge
Torrey.
Perlie Raymond—Mrs. Mary E. Raymond.
Mrs. Mary Elliot Young—Poughkeepsie Branch.
Camilla Clarke—Mrs. Byron W. Clarke.
Sarah White Memorial—Miss Mary F. Wakeman.
{ Hannah Edwards Forbes— } Miss H. E. Forbes.
{ Adeline Louisa Forbes— }
Agnes Givan Crosby Allen—A Friend.
Sarah Ann Brown— } Ellen L. A. Brown.
Caroline Elmer Brown— }
Maria Robert—Miss L. P. Halsted.
Zalmon B. Wakeman Memorial—Mary F. Wakeman.
Bethune-McCartee Memorial—Mrs. Peter McCartee.
Mary Finney—Mrs. J. M. T. Finney.
Concord (N. H.) Branch.

LEAFLETS.

LEAFLETS ON ZENANA WORK NOW IN PRINT

	PRICE
4. What is a Zenana?	1 ct.
25. What a Pair of Slippers Did in India	2 cts.
32. Music of the Gospel. By Miss S. F. Gardner	2 "
40. Befutti's Doll. By Miss M. C. Lathrop	1 ct.
65. Woman's Life in India. By Miss Roderick.	2 cts.
66. Kasheba's Plea	2 "
83. Morning Calls in India. By Miss S. F. Gardner	2 "
86. Try It. By Miss S. F. Gardner	1 ct.
92. Sad Weddings. By Miss M. C. Lathrop	1 "
95. The Household Pet. By Miss S. F. Gardner	2 cts.
96. All for Christ. By Miss M. C. Lathrop	1 ct.
98. As God Wills. By Miss S. F. Gardner	2 cts.
100. Jessonda, a Hindu Widow. Her story told in music	2 "
102. Little Sarala. By Miss S. F. Gardner	2 "
133. One of India's Widows. By Miss M. C. Lathrop	2 "

134. **A Lonely Child Wife.** By Miss Ward . . . 2 cts.
 138. **On the Banks of the Ganges.** By Miss S. D. Doremus.
 143. **Child Wives and Child Widows.** By Miss S. D. Doremus.
 146. **Under the Palms.** By Miss S. D. Doremus.
 147. **Our Orphanages.** " " "
 148. **In a Sacred City.** " " "
 149. **Our Hospital in India** " " "
 150. **The Gardner Memorial.**
Help Me, Won't You? By Miss Ward. 1 ct.
Desolate Widows.
The Autobiography of a Successful Life.
 By A. Doll.
 155. **Statements of Pundita Ramabai.**
LEAFLETS ON CHINA.
 99. **A Timely Gift.** By Miss R. Garell . . . 2 cts.
 101. **Our Little Slave Girl.** Hospital Series III. 1 ct.
 135. **A Day with Miss Mary Irvine.** By Miss C. L. Clarke . . . 2 cts.
 139. **Margaret Williamson Hospital.** By Miss S. D. Doremus.
 140. **Our Bible School and Its Outcome.** By Miss S. D. Doremus.
LEAFLETS ON JAPAN.
 141. **School at Yokohama.** By Miss S. D. Doremus.
 142. **Bible School at Yokohama.** By Miss S. D. Doremus.
GIVING SERIES.
 76. **Givers for Jesus** 2 cts.
 77. **Give as He Is Able** 2 " "
 78. **Five Pennies** 2 " "
 79. **From the East and the West** 1 ct.
 80. **The Last Sacrifice** 2 cts.
 89. **Had n't it Better Be in Circulation?** 2 " "
 90. **Peter's Gift** 1 ct.

MISCELLANEOUS.

- Historical Sketch W. U. M. Soc.** FRBB
Five Reasons " "
Story and Work " "
 97. **What Is the Woman's Union Miss. Soc.?** " "
Kardoo, the Hindoo Girl. 25 cts. This book is the story of a Zenana woman's life, by Miss H. C. Brittan.
Sketch of Mrs Thos. C. Doremus
 Address **Woman's Union Missionary Society,**
 67 Bible House, New York City

CONCERNING MISSION BOXES.

FRIENDS who intend sending Christmas Boxes to our stations will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible, during June and July.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

- FOR INDIA—General Direction.**
 Dolls—black-haired, with china heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax, composition, jointed, or kid-covered dolls are not desired.
Cawnpore.—Few dolls are used. Two or three large ones with hair desired, for prizes.
 For prizes—Boxes of note-paper, desks filled, work-bags or boxes filled, boxes of lead pencils with rubbers, small looking-glasses, metal tea sets for dolls or sets of draw-

ing-room furniture. Twelve prizes are needed in the Orphanage. Cheap soaps, cotton towels, cotton handkerchiefs by the hundreds, night-gowns, very stout unbleached muslin by the piece for underclothes, outing flannel by the piece, spool thread (Nos. 30 and 50), coarse, strong combs, warm jackets for winter and material for them. Five or six yards of stout gingham is a good present for native teachers, and two and one half yards of unbleached cloth for *chuddahs* for all the mission. Quinine in powder is most useful.

Calcutta.—Besides 1000 dolls and prizes similar to those needed in Cawnpore, 1000 cotton handkerchiefs, 200 cotton towels, and 200 night-gowns.

Allahabad.—Unbleached muslin is better than sending made *kurtas*, as work is furnished thus for Christian enquirers living on the Compound. Calico or gingham, seven yards, for native teachers' dresses, bright-bordered cotton handkerchiefs, coarse combs, kindergarten maps or materials.

Jhansi.—*For Hospital.*—Cloth for bandages, unbleached cotton in any quantity, flannel, heavy white flannelette for skirts, sheets and pillow-cases, blankets, thin white counterpanes for single beds, pins—safety and straight, needles, thread—black and white, coarse and fine, notes books, note-paper, tape of varied widths, scissors, old linen, white rubber-sheeting, white vaseline, soap—castile, ivory, etc., sapolio, scrubbing brushes.

For Schools and Zenana Work and Nurses.—Dolls with black china heads, dressed, cards of all kinds, picture rolls, black board sheeting—crayon, pencils—lead and slate, pens, note-books, blocks of paper, bags for school books, work bags filled, prizes, cloth in 6 to 7-yard pieces suitable for Xmas gifts for Bible women and nurses, remnants of bright colored cloth for kurtas.

General use—

Kurtas—For Hindus, made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders.

Jarmas—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only Ayahs (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.

Patchwork—*Basted*, is needed to teach sewing to the younger scholars.

Aprons—Long sleeved, of calico or gingham.

Dresses—Simple pattern, *no ruffles or trimming*; long in the skirt, that they may suit children of rapid growth.

China.—*No wristlets* needed for some years, as the supply is over-stocked. Remnants for garments, cheap cotton bath towels and soap are used for Christmas gifts. Unbleached cotton for sheets and pillow-cases. No chalk for the Bridgman School.

For Hospital.—Boxes of safety and assorted pins, bone buttons by the gross, tape of varied width and "baby bobbin," scented soap for Christmas gifts, mosquito netting of finest mesh, unbleached sheets 7½ feet long by 5 feet wide, pillow-cases 2½ feet long by 1½ feet wide, cotton blankets in gay colors (*never white*), thin rubber cloth or rubber sheets, small kerosene stoves with one or two burners and bundles of wicks. Old linen much needed. No spreads, tray cloths, or napkins. Sliced animals, dissected maps, and scrap-books for sick children.

Japan.—Cotton table-cloths, towels, and handkerchiefs, pads, paper, pencils, soap in cakes. *No* scrap-books.

General Direction.—Scrap-books must be carefully prepared and no questionable pictures inserted. Pictures of children, scenery, and animals desired. Great care must be used in selecting Scripture pictures, either for the walls or in cards. Many sent cannot be used.

If gifts are sent to missionaries, fine damask towels, table-cloths and napkins, or hemstitched handkerchiefs with very narrow borders, are acceptable.

The Knickerbocker Press

New York and New Rochelle

Special attention is given to the planning, the printing,
and the binding of

Memorial Volumes Reports Society Transactions
Monographs Illustrated Catalogues Genealogies
Scientific Theses Club Books

and to every department of book and pamphlet manufacturing requiring
care, judgment, and good workmanship.

Correspondence Invited

Estimates Furnished

New York Office: 27 & 29 West Twenty-third Street

Works: New Rochelle, N. Y.

NATIONAL.

UNDENOMINATIONAL

THE AMERICAN SUNDAY SCHOOL UNION.

MORRIS K. JESUP, Esq., PRESIDENT.

E. P. BANCROFT, FINANCIAL SECRETARY

WITH A REPRESENTATIVE BOARD OF MANAGERS.

THE SOCIETY WHICH CARES FOR THE NEGLECTED FRONTIER CHILDREN.

A PATRIOTIC WORK!

TESTIMONIALS.

"I am well satisfied, after many years of observation, that The American Sunday School Union is doing a work of the first importance in evangelizing the country settlements, and that it is doing it more efficiently and economically than any other agency. I verily believe that there is now a larger demand for its labors than there has ever been before, and that it is doing better service now than it ever did."—D. L. MOODY.

"The American Sunday School Union goes to distant regions; it marches in the front, gathering in the poor and outcast, and reaches to points OTHERWISE INACCESSIBLE."—PHILLIPS BROOKS.

THIS undenominational agency for the neglected frontier children of our country appeals to every Christian patriot or philanthropist for *generous* support. These destitute children will, many of them, be among the *future voters*, perhaps *rulers* of the land. Shall they vote and rule wisely? The Union Bible School has an elevating influence in morals and politics, while its chief aim is always spiritual. You can receive letters direct from the missionary you help sustain. We have over one hundred in the field, chiefly in the great Northwest, the Rockies, in the Southwest, and in the South, laboring in neglected places. They carry the Gospel to the Miner, the Lumberman, the Indian, and the Negro, as well as to the Frontier Farmer. Every missionary of The American Sunday School Union is well supplied with Bibles, Testaments, Library Books, Sunday School Picture Papers, and Christian Literature.

\$1.00 brings a child into Sunday School. \$5.00 puts a Library of 30 good books into a needy school. \$10.00 a Library of 60 books. \$25.00 starts a new school. Nearly 2000 schools established in the past twelve months. UNION SCHOOLS LEAD TO CHURCH PLANTING. \$700 to \$800 supports a Sunday School missionary one year.

Send contributions to E. P. BANCROFT, Financial Secretary,
156 Fifth Avenue, New York City.

The legal form of bequest is, "I give and bequeath to THE AMERICAN SUNDAY-SCHOOL UNION, established in the city of Philadelphia, Pa.dollars." them."



One of our Missionaries writes:

"My heart was moved, while I was delivering my address, to see the bright eyes of the little boys and girls looking up into mine. They seemed to be so glad I was about to organize a Sunday School for them."

The Knickerbocker Press, New Rochelle, N. Y.